

AN APPEAL

TO THE PEOPLE NOT TO DIVIDE ON RELIGIOUS ISSUES.

Capital Never Loses a Dividend Because There is a Religious Split on the Board of Directors.

OMAHA, Oct., 1891.

EDITOR FARMERS' ALLIANCE:—I would like a few lines of space to explain what I think of the religious division of the people of this city. I want to say frankly, I believe it is a capitalistic move. The capitalists have seen that the people were going to unite and bury the bloody shirt, and knowing too well what the consequences would be if they should unite, have determined as a last resort to raise a question that is entirely foreign to all important political issues, and that will divide the people among themselves by appealing to their religious prejudices.

Various societies are springing into existence, having for their alleged object the preservation of American institutions; but the real and only object is to divide the people. There are many connected with these organizations who claim to be reformers, and I ask such if you cannot see it is dividing the people, and if you can see it, is not that enough to make you pause? You must surely know that as long as we are divided against ourselves we will be politically, legally robbed. When that noble man Abraham Lincoln called for volunteers, he never asked for Catholics or Protestants. He asked for American citizens. Many fought side by side, and have since lived and worshipped side by side, and have been legally robbed side by side, and now when there is a possibility of getting their rights by still sticking together, they will split on a trap set for them by the capitalists. A noticeable feature of the entertainment is, there are no millionaires divided on religious issues. American institutions are in danger, I will admit; but the danger comes from the council chambers of our millionaires, and not from religious creeds.

Our millionaires, who own all of our stock watering concerns, all of our trusts, all of our monopolies, all of our banks, are made up of Catholics, Protestants and Jews, who work in harmony. They never quarrel, they never fall out even, and they are always a unit on the best place to levy a tax on the country, for the purpose of raising a living protest against bigotry and inequality. Our misguided fellow-men who are uniting to assist some particular religion, by discarding the truths of Christianity, are simply doing the work of the bondholder, the usurer and the monopolist.

It is not for the constitution of the United States that a citizen shall go to heaven, or to hell for that matter, by any particular route. No particular creed was given a monopoly of spirit transportation from the United States to kingdom come, and it is not for the harm that is being done it would be amusing to watch these willing tools doing the work for designing rascals who inaugurated and encouraged these societies to raise hatred and prejudice in the hearts of men whom they can only handle by dividing.

Our ballot is for division. We have an enemy we wish to bring to some decent terms, viz: the capitalist. If we divide our votes about evenly it means nothing for us and all for the capitalist. If we vote all one way in our own interest it means the downfall of tyranny, and makes bread and butter for our families and for ourselves.

Many schemes are in operation to keep working-men from uniting in one body. Some are made so alluring that the bait is easily swallowed. But an appeal to the calm reasoning power will show that it is no man's interest to harbor bigotry or hatred—it makes no man happier.

In all the world there is no man whose hand I would refuse because of his religious belief. There is no man with or without a creed whom I would injure. There is no man whose cause I would not espouse if he were being persecuted because of his religious belief; for whether I agreed with his ideas on religion or not, I would agree with him in defending his right to maintain his honest convictions.

Until working-men learn to look at the affairs of this world from a practical standpoint they will quarrel about where they will live when they die, and continue to starve in this world while dying.

When told that because you belong to a certain church you are better than your neighbor, ask him who tells you if he does not screw the last cent out of tenants who sit beside him in church, just as impartially as from those who do not go to church at all.

In conclusion, any man who will keep the ten commandments will necessarily be a good citizen, and no man can buy and sell legislators and congresses and draw usury as our monopolists do, and be either a good christian or good citizen. The monopolists are the men to look out for, and not the churches.

Respectfully,  
D. CLEM DRAVER.

Farmer Watkins' Views.  
VERDON, Neb., Oct. 8, 1891.

EDITOR ALLIANCE: Here I am, fifty years old last June. After one of the hardest seasons' work I have ever done in my life, I honestly believe that, if I have no bad luck, I may be able to meet my obligations, which are few, and commence as well off the first of January as I was the first of last year.

For wanting to make some advance-ment I am called a "calamity howler." Isn't that a pretty name to call a hard-working, quiet American citizen? When I was a boy I was taught to think that honest industry would bring its own reward. Manhood's experience teaches me that the one who toils nor spins, is the one who gets the big share of the product.

Let me ask those who are crying "calamity howlers," and boasting of the immense increase in the wealth of this nation in the last three decades, how has this increase been brought about? Has it, like St. Clair's Topsy, "just growed"? If so, has not the Giver of all good gifts been very partial in his distribution? No, it has not grown, but has been created by honest intelligent labor. So earnest and industrious has this labor been that it has taken little heed of anything else, and designing bad men have

come in and instead of the laborer getting his hire it has been largely diverted to the class I have described, and the farmer has not held his share of what was created.

It has stated in the republican platform, the agriculturist is having unbounded prosperity. I would like to know why our school lands are leased at so low an appraisement. I have before me the report of John Steen, Commissioner of Public Lands and Buildings, in which he states that there is under contract of lease in this state 1,436,304 acres of common school land, at an appraisement value of \$3,182,132, or a trifle over \$2 per acre. There was collected from lease rentals from November 1, 1888, to November 1, 1890, \$24,000, or a trifle over seven cents per acre per year. And you who are crying "calamity howlers" have had the doing of this thing. Why then, if times are prosperous for us farmers, have you permitted our school lands to be stolen? Or if these are leased high enough, then have we not enough cause to complain?

A word regarding the new party. John A. Logan once said: "If an individual or a community of individuals, has followed a certain course for a long time, and show no disposition to change, all you have to do to follow the line of the past into the future to determine what the future will be." Has either of the old parties shown any disposition to change? "A tree is known by its fruits." We cannot put new wine into old bottles.

Fellow farmers, is it not queer that every time there is a wrong, and if we succeed "will bring dire calamity"? Ask a reduction of railroad rates and we will destroy railroad building. Ask a usury law and we will drive money out of the state. Ask free coinage of silver and we will drive all the gold out of the country. And so to the end. It is a chore time and I must close.

Geo. Watkins.

The Farmer's Expansion.

TO THE FARMERS' ALLIANCE.  
A boy was sent by his master to Dean Swift (the great English satirist) with a turbot, as a present to him. When the boy was ushered into the presence of the Dean, he said abruptly, "Here is a turbot for you," and was starting off when the Dean said, "Boy, come here and take this chair and I will show you how you should address a gentleman." The boy quickly took the chair, and Swift, coming from the door and bowing very low said, "Master sends you his compliments and begs you will accept of this turbot." Said the boy, putting his hand into his pocket, "Here's a half crown for you." So a great many of our "setters of the farmers to rights," those living on fixed incomes and on interest, who are very profuse in their advice, would get a pungent lesson if they would change places awhile. These people have been very fearful that we would be studying economic and political questions, get out of our place and come to ruin.

In a store some time ago a retired merchant who now lives on the interest of his money, met the wife of a farmer with whom he was acquainted, and commenced telling his fears that her husband was neglecting his work in his zeal for the Alliance cause.

The wife told him that while he was zealous in the reform movement he did not neglect his work; in fact his crops were in better form than his neighbor's. "Well," said he, "he will soon look ten years older." Said the wife, "I feel ten years younger since I joined the Alliance." This was too much for him and without a word he bolted out of the store.

The storekeeper who had heard the conversation ran out of the store to call him back, but he had gone too far. Said he to the lady, "I was going to tell him there was a lady in the store the other day who said she did not see a will day before she joined the Alliance." So this great movement, by arousing hope where was despondency, and bringing the people together, is quickening the mental powers and giving life and energy, thus promising to cut down the number of candidates for the lunatic asylum, of which farmer's wives furnish the largest percentage.

A farmer friend wrote me some time ago: "My mind has broadened and deepened since I have been engaged in this movement." But as to minding our business, did not a celebrated statesman say that we were a Nation of sovereigns, and should not every man feel the dignity and responsibility of such a fact? Does not the condition of the farmer to-day teach us that political knowledge and action are as necessary as theoretical and practical farming? The condition of these things should give us the highest type of citizen and one able to look after his own interests and that of the needy, and plead his own cause in the law-making houses of the country, where before this movement began he was a peon in the development of the Nation (the last forty years) of railroads 1,500 per cent; banking 918 per cent, manufacturing 40%; and agriculture 23, and 9,000,000 of mortgages in the states, is the farmer any too earnest in his desire to improve himself and grapple with those things that threaten his home and his liberty? With physical and mental capabilities equal to any, more diversified labor and thought than others, there is no reason why they should not hit upon a scheme to work out their own salvation.

Some professions have made the farmer their burden-bearer, because like Ireland at the time of her conquest, being without any organization, fell an easy prey to 300 disciplined and mailed Knights. An historical truth we farmers have been slow to learn is that the unorganized must serve the organized. Meeting a gentleman a little while ago who was apprenticed to a trade (a different one to myself) in the same town twenty-five years ago, and knowing he belonged to a trade organization, I asked him what value he placed upon them. He said, "It is the life and soul of trade. It has increased our wages, shortened our hours of labor and enabled us to defend ourselves individually and collectively against oppressive measures."

The trade I was apprenticed to had no organization. At the end of my six years' term, journeymen's wages had been reduced 30 per cent, while the organized trade had increased its wages over 30 per cent.

The benefits of the recent organizations, and increased intelligence of the farmers, is already apparent in the reduction of the price of binding twine, also harvesting machinery, the great saving by mutual insurance and numerous other things; also the increased price of grain to some extent. Looking over the past we may well feel glad that such unanimity of action has been secured.

Let us then continue in the good work already begun, and while looking after our own interests let us not forget the principles of justice and charity to all, and the golden rule, which, if kept before us, will keep us from interfering on the rights of others. J. W. Tecumseh, Neb.

KANSAS MORTGAGES.

"Calamity Porter" Reports the Appalling Aggregate of \$235,000,000—How Mortgages are Being Paid.

The census bureau, says the Iowa Tribune, has sent out its report of the mortgage indebtedness of Kansas. The report shows that the estimates used by the Alliance speakers and writers have been accurate. The total mortgage debt of the state is \$235,485,105. This is all on farms and lots and does not include the state and railroad land contract debt amounting to \$7,661,718. Of the total debt 167 millions is upon acres and 68 millions on lots. Thirty-four per cent of the debt on acres is in the western half of the state and sixty-six per cent on the eastern half.

The assessed valuation of all property in the state, except railroads, is only \$290,593,711. The mortgage debt equals eighty-one per cent of this.

The Kansas republican papers ought to bring action against Porter at once for "slandering their state, advertising their bankruptcy, discouraging immigration and driving away foreign capital." Porter has certainly given the Kansas republican editors a very black eye, but they come up smiling with a new lie about the rapidly with which the farmers are paying off their mortgages. A Stevens county, Kansas farmer, who has until recently been a staunch republican, writes under date of August 26th to the Chicago Sentinel as follows:

The editor of the Topeka Capital, (Aug. 16, 1891), a leading republican daily paper, devotes much space to prove that the farmers of Kansas are in a prosperous condition, not borrowing a dollar but paying off their farm mortgages at a rapid rate.

He quotes figures from the records to prove what admirable liars the "calamity howlers" are. He names Stevens county, and that is what I wish to explain, and what is true of this county, is true of all the south-western counties in the state.

He takes the month of July, 1891, and shows how many mortgages were filed for record—none.

In another column shows mortgages paid off and cancelled—(large amounts.) Now for the facts: July, 1891, every loan company doing business in this county with-drew their agents. Not a dollar can be had on any terms.

Then, again, the amount of cancelled mortgages as shown, is nothing more or less than the poor farmer, who was threatened with immediate foreclosure and could not meet his interest coupons semi-annually and had waived his right of appraisal, (knowing the land would not bring one half the indebtedness, and if sold at forced sale, would leave a heavy personal judgment over him) reluctantly agreeing to deed his property to the loan company. Many of them did not receive a dollar; some few were paid ten or fifteen dollars because it was cheaper than foreclosure.

Not a single farm mortgage in this county was paid off by the mortgagors.

Utterly Incompetent.  
If there be any one point fully established by experience and reason, I hold it to be the utter incompetency of the State banks to furnish, of themselves, a sound and stable currency.—John C. Calhoun in United States Senate.

And yet that is precisely the vicious and incompetent system that his successor in the United States senate, aided and abetted by self-appointed high-priests of Democracy in the shape of newspapers, are trying to foist upon the people. It is an attempt to foist upon the people a plan whereby the sharpers who have nothing to do but to study up sharp tricks, can swindle the honest tiller of the soil who has neither time nor qualification for such tricks. Still, such statements and newspapers pretend to love the farmer. The measure of their love for him is his willingness to keep quiet under the swindling schemes of the said statements and newspapers. Just let the farmer try to do anything for himself outside of raising more cotton to the acre for these sharks to gobble up, and straightway in their estimation he is trying to swindle the government; he is trying to get money and he never expects to return it, because he wants it at 2 per cent, or else the central idea of his plan of relief is to "make something out of nothing." They tell him these things to his face in the style of the keen and able politician, and laugh over his gullibility afterwards. If our farmers are taken in by any such clap-net we are much mistaken.—Cotton Plant.

The Alliance and its Platform.

It is ridiculous to say that you are a friend to the alliance, but will not endorse its platform. You cannot divide the two, and must accept both together or neither. What would the alliance be without a platform and declaration of principles? It would be but a rope of sand, that must soon fall to pieces. There is nothing in a name but the aims which an organization is striving represents a great deal. If you can not endorse the Ocala platform you are not a friend to the Alliance and it is hypocrisy to try and pose as such. The instrument is the thing that binds our members together, and it demands the goal for which they are striving. You had as well profess to be a friend to the Christian church and deny the divinity of our Savior. If you love the alliance, you must also love our platform. They are one and inseparable.—Southern Alliance Farmer.

The Midland Mechanic: We are not finding fault with our lot in life, but when we see a great city almost depopulated of those who are fortunate enough to possess the wherewithal to take a summer vacation, we ask ourselves why we were not born with a silver spoon between our gums, like some of our more fortunate neighbors. Through the long summer months we are compelled to remain in the office, with our loved ones far away, never daring to hope for anything better. While our more fortunate neighbor can hire himself away to the mountains or some summer resort and spend more money for pleasure during his vacation than we can earn in a decade. There is something radically wrong in the distribution of the good things of this earth, and we think some of us are getting the worst of the deal. It isn't because the wealthier have more brains than the poorer class, but because they were more fortunate in receiving from their forefathers a competency, or been more successful in financial matters. We will live in hopes if we die in despair.

WHAT WE ARE WORTH.

To the White the American People Have Created.

Census bulletin number 104 has been issued. It shows the assessed valuation of the different states and territories, for 1890 to 1890, with increase of wealth per capita. According to this bulletin the assessed wealth of the United States is 24 billion, which upon the same ratio used in 1880 would give the absolute wealth of the country at sixty-two and a half billions, or nearly \$1,000 per capita.

Iowa has an assessed valuation of \$259.18 per capita, or a little more than twice the mortgage indebtedness. Kansas has \$263.63, which is perhaps less than her indebtedness. If the figures of the office are anything near correct, the American people have created some eight billions of wealth during the past decade. How has it been distributed? How many more working men have homes now than then? How much nearer are the people out of debt now than then? Are the millionaires any plenter? Why are they? Remember, if the men who have worked had divided equally with each and every person in the United States each would have \$139 more than in 1880, but some men have made from one to ten thousand times that much. We said made, but they did not make it, they acquired it. How? The answer is yours. It is for every man who has any solicitude for his family or country to ponder over these questions and answer to the best of his ability. We are well aware that the average man had rather be told he is prosperous when he knows it is a lie, than to be thought poor by his neighbors. This trait of human nature, this love of flattery has helped to bring the farmers of this country to their present state. Orators would enlarge upon the fact that the farm was the basis of wealth. The farmer the most favored man on earth. They would contrast the misery and hunger of a London workshop with the life of the farmer. The farmers have known, and nine-tenths of them will admit that times are hard. Debts are harder to pay. The mortgage placed five years ago is still there, but when the party orators tell them they are prosperous they say to themselves: "Next year if I have a good crop I can get nearly or quite out of debt, and will then be in pretty good shape." So he votes "straight" opposing his neighbor, perhaps a relative, and after election admits that something is wrong, but he never will help in other fellowing into power. Thus the farce goes on year after year. The tollers of this nation produce over and above their living \$800,000,000 of wealth annually. The interest on borrowed capital is \$800,000,000 annually. Thus the earnings of the multitude are transferred to the pockets of the few.—Geo. B. Lang in the Alliance Tribune.

HONEST MONEY.

"Calling it a Dollar is Exactly What Makes it a Dollar."

Wall street organs labor hard to make the people believe that money must have a commercial value, that a dollar must be coined of metal, and that there must be enough of that metal in the dollar to make it worth a dollar for use in fine arts. When the people understand that 74 cents worth of silver makes a dollar which settles a dollar of debt any where, and when they understand the 17 cents worth of nickel when coined into five cent pieces is worth as much as a gold dollar with 100 cents worth of gold in it, then they can begin to understand that the commercial value of the metal has nothing to do with its power to purchase. That is fixed solely by the fiat of the government. When the government says by its stamp that this 17 cents worth of nickel shall be worth a dollar that ends it. Then we have copper coins; seven cents worth of copper with the stamp of the government is worth one dollar in gold. Now the question: Why will not a piece of paper properly stamped be worth a dollar?

Senator Sherman tried to explain why money should be of metal and why these coppers and nickels had not depreciated by saying that coinage was a "government monopoly." Would not stamping paper money be a government monopoly also? It is simply coinage. In this Mr. Sherman makes an important admission for a hard money advocate. This is almost as good as the Nashville American unconsciously taught when it said last February that "calling it a dollar is exactly what makes it a dollar and nothing else can."

England has now four million, four hundred thousand pounds of copper coins in use. That is twenty-two million dollars (United States money). In each dollar there is 20 cents worth of copper, and, if you please, 80 cents made by the stamp of the government. On the twenty-two million dollars there are twenty-two million six hundred dollars of flat. That is value made because of the stamp of the government. These gold bars, fellows rush against facts and demonstrations of the past and present in their assertions. If it were necessary that a piece of money have a commercial value equal to the face value of the coin, then the world's money would be in a deranged condition. According to their argument the copper coin of England, twenty-two million dollars, if melted into a mass should be worth two million dollars where as were it melted into now it would only be worth four million four hundred thousand dollars. But when this mass of metal bears the stamp of the government, saying it is worth twenty-two million dollars, then it is worth that amount exactly.

Truly "calling it a dollar is just what makes it a dollar and nothing else can." The American has not explained why the United States' greenbacks are at a premium over gold in European trade centers, nor has it denied that these 346 million dollars in greenbacks are out now simply on the faith of the government.

The people are anxious to know why newspapers or men oppose the issuance of honest money when history and reason teaches its usefulness and adaptability.—The Toller.

A Political Sable.  
Tom Jones and Sam Smith were neighbors. Sam was a banker and Tom was a farmer. Tom asked Sam to lend him one thousand dollars. Sam said I will lend you the thousand dollars you want on the following conditions: First, you give me your note secured by a mortgage on your farm for the amount at 6 per cent interest per annum. Second, you shall lend me \$200 at 2 per cent interest per annum to secure the payment of which I will deposit your own note for \$1,000.

Tom being a plain farmer and not very well up in finance, consults his lawyer, John Sherman. John, on hearing a statement of the case, advises Tom to close the arrangements on the terms offered by Sam. John takes a fee from Tom and gets a partnership with Sam in his bank. Their neighbors pronounce Sam a sh p. Tom a fool and John a shyster, and the neighbors are right.—National Economist.

Some Pertinent Remarks.  
MR. EDITOR:—When rogues fall out they are apt to speak the truth if never before. The Journal September 20th and 21st and September 21st have given us a faithful picture of each other, drawn to life in a masterly manner. Which is the greater rogue it would be difficult to say. Unquestionably a case of the pot calling the kettle black.

Can the people after the last ten years experience put any faith in such men as public officers, or advisers? Rosewater, bold, shrewd and unprincipled to a degree, a lineal descendant of Judas Iscariot. Gere, a notorious swindler, and well, it is no one knows of him the more respectable one has for Ananias. ONE OF THE HOGS.

The Colored Alliance.  
The colored Alliance is a separate and distinct organization from the white Alliance. The former is not under the direct or indirect control of the latter, and has no identity with it whatever. At the different national meetings one or two members of the colored Alliance have been permitted to appear before the national body and to extend such greeting or afford such assurances to the white Alliance as to their purposes and plans as they deemed advisable; but there has never been a colored representative to a white national Alliance, nor a repre-

Table with 4 columns: Class, Families, Wealth per Family, Average. Rows include Rich, Middle, and Poor classes.

Correctness of this classification has never been questioned and it stands today a most startling commentary on those political and financial practices and systems which are responsible for this woefully unequal distribution of the fruits of industry's toil. It is also an excellent answer to the question so often asked our industrialists: "What have you to complain of?"

The colored Alliance is a separate and distinct organization from the white Alliance. The former is not under the direct or indirect control of the latter, and has no identity with it whatever. At the different national meetings one or two members of the colored Alliance have been permitted to appear before the national body and to extend such greeting or afford such assurances to the white Alliance as to their purposes and plans as they deemed advisable; but there has never been a colored representative to a white national Alliance, nor a repre-

sentative of the white Alliance to a colored national Alliance. The constitution of the white Alliance requires that every member shall be a white person, with certain other qualifications; and it is understood that the colored Alliances have the qualification to membership "that the applicant shall be a colored person."

The white alliance is in sympathy with the colored alliance men, and everybody else, who embraces their objects, and propose to carry out their purposes. They seek to accomplish certain purposes and measures, and they will accept all the aid and encouragement in that direction from every source. While they are willing that anybody may embrace their plans, because they do embrace them does not necessarily make the alliance embrace the other fellow; and if he should believe in atheism, that would not make the alliance depart from its faith in the justice and mercy of the omniscient God, nor cause it to abandon a single one of its tenets of faith. All the racket that has been caused and made about colored alliances has been done solely with the purpose of dividing the membership of the white alliance, creating schisms in its ranks and dissensions among its members. It will be kept up and urged with persistence and zeal.—Alliance Herald.

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